

A Catechism of Christian Doctrine

PREPARED AND ENJOINED BY ORDER OF THE
THIRD PLENARY COUNCIL OF BALTIMORE

WITH
WORD MEANINGS BEFORE EACH CHAPTER
MASS PRAYERS AND HYMNS



No. 2
Large Type Edition

P. J. KENEDY & SONS
Printers to the Holy Apostolic See
44 Barclay St., New York

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PUBLISHED BY ECCLESIASTICAL AUTHORITY.

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JOHN CARDINAL McCLOSKEY

Archbishop of New York

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The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.

✠ JAMES GIBBONS,

Archbishop of Baltimore,

Apostolic Delegate.

BALTIMORE, April 6, 1895.

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CATECHISM OF CHRISTIAN DOCTRINE

PRAYERS

The Lord's Prayer.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Angelical Salutation.

Hail Mary, full of grace! the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

The Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

The Confiteor.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

An Act of Faith.

O my God! I firmly believe that Thou art one God in three Divine persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Love.

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

An Act of Contrition.

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

The Blessing before Meals.

✠ Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. *Amen.*

Grace after Meals.

✠ We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest for ever; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

The Manner in which a Lay Person is to Baptize in Case of Necessity.

Pour common water on the head or face of the person to be baptized, and say while pouring it:

"I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

N. B. Any person of either sex who has reached the use of reason can baptize in case of necessity.

CATECHISM

LESSON FIRST.

ON THE END OF MAN.

Cre-a'-tor, n., One who makes something from nothing.

Crea'-ture, n., A person or thing made or formed from nothing.

Im'-age, n., That which is like something else.

Spir'it, n., A being which can not be seen or felt.

Un-der-stand'-ing, n., That power to know things.

Ev-er-last'-ing, a., That which will last forever.

Soul, n., The spirit in man.

Faith, n., Belief in God.

Hope, n., Desire; expectation of getting something, as the expectation of heaven or trust in God.

Char'-i-ty, n., Kindness; love; that which makes men think well of others and do them good for love of God.

A-pos'-tles, n., Men chosen by our Lord and sent to preach the Gospel.

Creed, n., A short rule of faith.

Pontius Pilate, pr. n., Governor of Judea in the time of Christ.

Com-mu'-nion of Saints, n., That union by which men pray to the saints and are assisted by them, and by which the souls in purgatory are helped by prayers.

Res'-ur-rec'-tion, n., Arising again from the dead.

1. Q. Who made the world?

A. God made the world.

2. Q. Who is God?

A. God is the Creator of heaven and earth, and of all things.

3. Q. What is man?

A. Man is a creature composed of body and soul, and made to the image and likeness of God.

4. Q. Is this likeness in the body or in the soul?

A. This likeness is chiefly in the soul.

5. Q. How is the soul like to God?

A. The soul is like to God because it is a *spirit* that will never die, and has *understanding* and free will.

6. Q. Why did God make you?

A. God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him for ever in the next.

7. Q. Of which must we take more care, our soul or our body?

A. We must take more care of our *soul* than of our body.

8. Q. Why must we take more care of our soul than of our body?

A. We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

9. Q. What must we do to save our souls?

A. To save our souls we must worship God by *faith, hope, and charity*; that is, we must believe in Him, hope in Him, and love Him with all our heart.

10. Q. How shall we know the things which we are to believe?

A. We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

11. Q. Where shall we find the chief truths which the Church teaches?

A. We shall find the chief truths which the Church teaches in the Apostles' Creed.

12. Q. Say the Apostles' Creed.

A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from

thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

LESSON SECOND.

ON GOD AND HIS PERFECTIONS.

In'-fi-nite-ly, a., without limit
or bounds.

Per'-fect, a., pure; without
fault or blemish.

Se'-cret, a., hidden.

Mer'-ci-ful, a., willing to pity
and spare.

Im-pos'-si-ble, a., that can-
not be done.

13. Q. What is God?

A. God is a spirit infinitely perfect.

14. Q. Had God a beginning?

A. God had no beginning; He always was and He always will be.

15. Q. Where is God?

A. God is everywhere.

16. Q. If God is everywhere, why do we not see Him?

A. We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

17. Q. Does God see us?

A. God sees us and watches over us.

18. Q. Does God know all things?

A. God knows all things, even our most secret thoughts, words, and actions.

19. Q. Can God do all things?

A. God can do all things, and nothing is hard or impossible to Him.

20. Q. Is God just, holy, and merciful?

A. God is all just, all holy, all merciful, as He is infinitely perfect.

LESSON THIRD

ON THE UNITY AND TRINITY OF GOD.

U'-ni-ty, n., state of being one.

Su-preme', a., highest.

In'-fi-nite, a., without limit or bounds.

Di-vine', a., heavenly; sacred.

Dis-tinct', a., different; not the same.

Trin'-i-ty, n., the union of three in one.

Na'-ture, n., the qualities which make a thing what it is.

Sub'-stance, n., that of which a thing consists.

Mys'-ter-y, n., a secret thing; something that can only be known to us by being revealed.

21. Q. Is there but one God?

A. Yes; there is but one God.

22. Q. Why can there be but one God?

A. There can be but one God because God, being supreme and infinite, cannot have an equal.

23. Q. How many persons are there in God?

A. In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.

24. Q. Is the Father God?

A. The Father is God and the first Person of the Blessed Trinity.

25. Q. Is the Son God?

A. The Son is God and the second Person of the Blessed Trinity.

26. Is the Holy Ghost God?

A. The Holy Ghost is God and the third Person of the Blessed Trinity.

27. Q. What do you mean by the Blessed Trinity?

A. By the Blessed Trinity I mean one God in three Divine Persons.

28. Q. Are the three Divine Persons equal in all things?

A. The three Divine Persons are equal in all things.

29. Q. Are the three Divine Persons one and the same God?

A. The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

30. Q. Can we fully understand how the three Divine Persons are one and the same God?

A. We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

31. Q. What is a mystery?

A. A mystery is a truth which we cannot fully understand.

LESSON FOURTH.

ON CREATION.

Cre-a'-tion, n., making out of nothing.

Chief, a., principal; highest.

Mes'-sen-ger, n., one who goes on an errand.

An'-gels, n., pure spirits that dwell in heaven.

Min'-is-ter, v., to serve.

Pur'-pose, n., end; aim.

Guard'-i-an, n., one who has the care of another person, or of property.

Ap-point'-ed, pp., chosen to do something.

32. Q. Who created heaven and earth, and all things?

A. God created heaven and earth, and all things.

33. Q. How did God create heaven and earth?

A. God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

34. Q. Which are the chief creatures of God?

A. The chief creatures of God are angels and men.

35. Q. What are Angels?

A. Angels are pure spirits without a body, created to adore and enjoy God in heaven.

36. Q. Were the angels created for any other purpose?

A. The angels were also created to assist before the throne of God and minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.

37. Q. Were the angels, as God created them, good and happy?

A. The angels, as God created them, were good and happy.

38. Q. Did all the angels remain good and happy?

A. All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

LESSON FIFTH.

ON OUR FIRST PARENTS AND THE FALL.

In'-no-cent, a., without sin.
O-be'-di-ence, n., act of doing what we are told to do.
Com-mand', n., an order.
In-tend'-ed, a., meant for.
Con'-stant, a., not changing.
For-bid'-den, pp., commanded not to do.
Be-fell', pp., happened.
Doom'-ed, pp., made to suffer.
Dis-o-be'-di-ence, n., opposite of obedience.
Pun'-ish-ment, that which we suffer for doing wrong.
Ef-fects', n., whatever follows from any action.

Share, v., to have a part; to enjoy with others.
Cor-rupt'-ed, pp., changed from good to bad.
In-cli-na'-tion, n., to have a desire or taste for.
E'-vil, n., badness.
In-her'-it, v., to receive from our parents by birth.
O-rig'-i-nal, a., the first.
Pre-serv'-ed, pp., kept.
Priv'-i-lege, n., favor.
Im-mac'-u-late, a., without stain.
Con-cep'-tion, n., the beginning of life.

39. Q. Who were the first man and woman?

A. The first man and woman were Adam and Eve.

40. Q. Were Adam and Eve innocent and holy when they came from the hand of God?

A. Adam and Eve were innocent and holy when they came from the hand of God.

41. Q. Did God give any command to Adam and Eve?

A. To try their obedience God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of Paradise.

42. Q. Which were the chief blessings intended for Adam and Eve had they remained faithful to God?

A. The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

43. Q. Did Adam and Eve remain faithful to God?

A. Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.

44. Q. What befell Adam and Eve on account of their sin?

A. Adam and Eve on account of their sin lost innocence and holiness, and were doomed to sickness and death.

45. Q. What evil befell us on account of the disobedience of our first parents?

A. On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

46. Q. What other effects followed from the sin of our first parents?

A. Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

47. Q. What is the sin called which we inherit from our first parents?

A. The sin which we inherit from our first parents is called original sin.

48. Q. Why is this sin called original?

A. This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

49. Q. Does this corruption of our nature remain in us after original sin is forgiven?

A. This corruption of our nature and other punishments remain in us after original sin is forgiven.

50. Q. Was any one ever preserved from original sin?

A. The Blessed Virgin Mary, through the merits of her

Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

LESSON SIXTH.

ON SIN AND ITS KINDS.

Ac-tu-al sin, n., sin we commit ourselves after knowing right from wrong.

Wil'-ful, a., of free choice.

O-mis'-sion, n., a duty not done.

Con'-tra-ry, a., against.

Sour'-ces, n., first causes.

Of-fence', n., sin; fault.

Re-flec'-tion, n., thinking of what we are going to do.

Ve'-ni-al, a., slight; not serious.

Re-sist', v., to act or stand against.

Cap'-i-tal, a., chief; principal.

Mor'-tal, a., causing death.

Griev'-ous, a., great.

Spir'-it-u-al, a., of the soul.

Sanc'-ti-fy-ing, a., making holy or pure.

Dam-na'-tion, n., the punishment of hell.

Suf-fi'-cient, a., enough.

Nec'-es-sa-ry, a., needed; required.

Pride, n., a too high opinion of one's self.

Cov'-et-ous-ness, n., a great desire for money.

An'-ger, n., rage; a strong feeling of displeasure.

Glut'-ton-y, n., eating or drinking too much.

En'-vy, n., jealous of others.

Sloth, n., laziness.

51. Q. Is original sin the only kind of sin?

A. Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

52. Q. What is actual sin?

A. Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.

53. Q. How many kinds of actual sin are there?

A. There are two kinds of actual sin—mortal and venial.

54. Q. What is mortal sin?

A. Mortal sin is a grievous offence against the law of God.

55. Q. Why is this sin called mortal?

A. This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

56. Q. How many things are necessary to make a sin mortal?

A. To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.

57. Q. What is venial sin?

A. Venial sin is a slight offence against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.

58. Q. Which are the effects of venial sin?

A. The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help, and the weakening of the power to resist mortal sin.

59. Q. Which are the chief sources of sin?

A. The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.

LESSON SEVENTH.

ON THE INCARNATION AND REDEMPTION.

A-ban'-don, v., to give up.

Christ, n., anointed.

E'-ter'-ni-ty, n., without beginning or end.

In-car-na'-tion, n., the act of taking a human body and nature.

Jesus, n., Saviour.

Im-me'-di-ate-ly, ad., at once.

An-nun'-ci-a'-tion, n., the act of telling or making known anything.

An-nounce', v., to tell.

60. Q. Did God abandon man after he fell into sin?

A. God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

61. Q. Who is the Redeemer?

A. Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

62. Q. What do you believe of Jesus Christ?

A. I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

63. Q. Why is Jesus Christ true God?

A. Jesus Christ is true God because He is the true and only Son of God the Father.

64. Q. Why is Jesus Christ true man?

A. Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

65. Q. How many natures are there in Jesus Christ?

A. In Jesus Christ there are two natures, the nature of God and the nature of man.

66. Q. Is Jesus Christ more than one person?

A. No, Jesus Christ is but one Divine Person.

67. Q. Was Jesus Christ always God?

A. Jesus Christ was always God, as He is the second Person of the Blessed Trinity, equal to His Father from all eternity.

68. Q. Was Jesus Christ always man?

A. Jesus Christ was not always man, but became man at the time of His Incarnation.

69. Q. What do you mean by the Incarnation?

A. By the Incarnation I mean that the Son of God was made man.

70. Q. How was the Son of God made man?

A. The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

71. Q. Is the Blessed Virgin Mary truly the Mother of God?

A. The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

72. Q. Did the Son of God become man immediately after the sin of our first parents?

A. The Son of God did not become man immediately after

the sin of our first parents, but was promised to them as a Redeemer.

73. Q. How could they be saved who lived before the Son of God became man?

A. They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

74. Q. On what day was the Son of God conceived and made man?

A. The Son of God was conceived and made man on Annunciation day—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

75. Q. On what day was Christ born?

A. Christ was born on Christmas day in a stable at Bethlehem, *over* nineteen hundred years ago.

76. Q. How long did Christ live on earth?

A. Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

77. Q. Why did Christ live so long on earth?

A. Christ lived so long on earth to show us the way to heaven by His teachings and example.

LESSON EIGHTH.

ON OUR LORD'S PASSION, DEATH, RESURRECTION AND ASCENSION.

Pas'-sion, n., the sufferings of Jesus Christ.

As-cen'-sion, n., going up.

Cru'-ci-fied, pp., nailed to a cross.

Pur'-chased, pp. bought.

Sat'-is-fy'-ing, v., paying all that is due.

De-scend'-ed, pp., gone down.

Damned, pp., lost forever.

Ti'-dings, n., news.

Re-demp'-tion, n., buying back again.

Sep'-ul-chre, n., a tomb.

Im-mor'-tal, a., that which cannot die.

In-struct', v., to teach.

Al-might'-y, a., able to do all things.

78. Q. What did Jesus Christ suffer?

A. Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

79. Q. On what day did Christ die?

A. Christ died on Good Friday.

80. Q. Why do you call that day "good" on which Christ died so sorrowful a death?

A. We call that day good on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

81. Q. Where did Christ die?

A. Christ died on Mount Calvary.

82. Q. How did Christ die?

A. Christ was nailed to the Cross and died on it between two thieves.

83. Q. Why did Christ suffer and die?

A. Christ suffered and died for our sins.

84. Q. What lessons do we learn from the sufferings and death of Christ?

A. From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

85. Q. Whither did Christ's soul go after His death?

A. After Christ's death His soul descended into hell.

86. Q. Did Christ's soul descend into the hell of the damned?

A. The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

87. Q. Why did Christ descend into Limbo?

A. Christ descended into Limbo to preach to the souls who were in prison—that is, to announce to them the joyful tidings of their redemption.

88. Q. Where was Christ's body while His soul was in Limbo?

A. While Christ's soul was in Limbo His body was in the holy sepulchre.

89. Q. On what day did Christ rise from the dead?

A. Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

90. Q. How long did Christ stay on earth after His resurrection?

A. Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles.

91. Q. After Christ had remained forty days on earth whither did He go?

A. After forty days Christ ascended into heaven, and the day on which He ascended into heaven is called Ascension day.

92. Q. Where is Christ in heaven?

A. In heaven Christ sits at the right hand of God the Father Almighty.

93. Q. What do you mean by saying that Christ sits at the right hand of God?

A. When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

LESSON NINTH.

ON THE HOLY GHOST AND HIS DESCENT UPON THE APOSTLES.

Pro-ceed', v., to come from; to advance.

Whit'-sun-day, n., White Sunday.

Pen'-te-cost, n., the fiftieth day after Easter Sunday.

En-light'-en, v., to shed light on; to teach.

Strength'-en, v., to make strong.

En-a'-ble, v., to make able, or to furnish with means.

A-bide', v., to stay with.

Guide, v., to show the way.

94. Q. Who is the Holy Ghost?

A. The Holy Ghost is the third Person of the Blessed Trinity.

95. Q. From whom does the Holy Ghost proceed?

A. The Holy Ghost proceeds from the Father and the Son.

96. Q. Is the Holy Ghost equal to the Father and the Son?

A. The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

97. Q. On what day did the Holy Ghost come down upon the Apostles?

A. The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.

98. Q. How did the Holy Ghost come down upon the Apostles?

A. The Holy Ghost came down upon the Apostles in the form of tongues of fire.

99. Q. Who sent the Holy Ghost upon the Apostles?

A. Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

100. Q. Why did Christ send the Holy Ghost?

A. Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

101. Q. Will the Holy Ghost abide with the Church for ever?

A. The Holy Ghost will abide with the Church for ever, and guide it in the way of holiness and truth.

LESSON TENTH.

ON THE EFFECTS OF THE REDEMPTION.

Grace, n., favor from God.
 Su'-per-nat'-u-ral, a., exceeding the laws of Nature; miraculous.
 Sal-va'-tion, n., eternal happiness.
 Be-stow'-ed, pp., given.
 Mer'-its, n., rewards deserved.
 Neigh'-bor, n., everybody in the world.
 Par-tic'-u-lar, a., special.

Re-veal'-ed, pp., made known.
 Trust, v., to expect.
 E-ter'-nal, a., what never ends.
 Shun, v., to keep away from.
 Un-for'-tu-nate-ly, ad., unhappily; unluckily.
 Per-se-ver'-ance, n., remaining steady.
 State of grace, n., being free from grievous sin.

102. Q. Which are the chief effects of the Redemption?

A. The chief effects of the Redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.

103. Q. What do you mean by grace?

A. By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

104. Q. How many kinds of grace are there?

A. There are two kinds of grace, sanctifying grace and actual grace.

105. Q. What is sanctifying grace?

A. Sanctifying grace is that grace which makes the soul holy and pleasing to God.

106. Q. What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?

A. Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

107. Q. What is Faith?

A. Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

108. Q. What is Hope?

A. Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

109. Q. What is Charity?

A. Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

110. Q. What is actual grace?

A. Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

111. Q. Is grace necessary to salvation?

A. Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

112. Q. Can we resist the grace of God?

A. We can and unfortunately often do resist the grace of God.

113. Q. What is the grace of perseverance?

A. The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.

LESSON ELEVENTH.

ON THE CHURCH.

In'-sti-tu'-ted, pp., founded.

Sac'-ra-ments, n., something sacred; holy signs of grace.

Con-gre-ga'-tion, n., an assembly of persons.

Vis'-i-ble, a., that can be seen.

In-vis'-i-ble, a., that which cannot be seen.

Pope, n., father.

Par-take', v., to take a share of something.

Vic'-ar, n., one to whom another has given his place and his powers.

Suc-ces'-sor, n., one who comes after or succeeds to the place of another.

Gov'-ern, v., to rule.

Sanc'-ti-fy, v., to make holy.

114. Q. Which are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption?

A. The means instituted by our Lord to enable men at all times to share in the fruits of His Redemption are the Church and the Sacraments.

115. Q. What is the Church?

A. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

116. Q. Who is the invisible Head of the Church?

A. Jesus Christ is the invisible Head of the Church.

117. Q. Who is the visible Head of the Church?

A. Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

118. Q. Why is the Pope, the Bishop of Rome, the visible head of the Church?

A. The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

119. Q. Who are the successors of the other Apostles?

A. The successors of the other Apostles are the Bishops of the Holy Catholic Church.

120. Q. Why did Christ found the Church?

A. Christ founded the Church to teach, govern, sanctify, and save all men.

121. Q. Are all bound to belong to the Church?

A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

LESSON TWELFTH.

ON THE ATTRIBUTES AND MARKS OF THE CHURCH.

At'-tri-bute, n., a quality considered as belonging to any person or thing.

Au-thor'-i-ty, n., a right to command.

In-fal-li-bil'-i-ty, n., that quality which keeps one from making a mistake or being deceived.

In-de-fec-ti-bil'-i-ty, n., keeping the same forever; not liable to defect or decay.

Ful'-ness, n., completeness.

Cath'-o-lic, a., to be found all over the world.

Ap'-os-tol'-ic, a., relating to the apostles.

Com-mu'-nion, n., in union.

Mem'-ber, n., one of a body people.

Err, v., to make a mistake.

Faith'-ful, a., all the Catholic people in the world.

Doc'-trine, n., any truth which the Church teaches and which we are bound to believe.

Pro-claim', v., to tell publicly.

Mor'-als, n., conduct, behavior.

Em'-i-nent, a., great.

U-ni-ver'-sal, a., extending over the whole world.

Sub-sist', v., to live.

Main-tain', v., to hold; to defend.

De-rive', v., to get.

A-bides', v., remains.

Law'-ful, a., right; according to law.

Through-out', prep., in every part.

122. Q. Which are the attributes of the Church?

A. The attributes of the Church are three: authority, infallibility, and indefectibility.

123. Q. What do you mean by the authority of the Church?

A. By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.

124. Q. What do you mean by the infallibility of the Church?

A. By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

125. Q. When does the Church teach infallibly?

A. The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

126. Q. What do you mean by the indefectibility of the Church?

A. By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

127. Q. In whom are these attributes found in their fulness?

A. These attributes are found in their fulness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last to the end of the world.

128. Q. Has the Church any marks by which it may be known?

A. The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

129. Q. How is the Church One?

A. The Church is One because all its members agree in one faith, are all in one communion, and are all under one head.

130. Q. How is the Church Holy?

A. The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

131. Q. How is the Church Catholic or universal?

A. The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

132. Q. How is the Church Apostolic?

A. The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

133. Q. In which Church are these attributes and marks found?

A. These attributes and marks are found in the Holy Roman Catholic Church alone.

134. Q. From whom does the Church derive its undying life and infallible authority?

A. The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it for ever.

135. Q. By whom is the Church made and kept One, Holy, and Catholic?

A. The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

LESSON THIRTEENTH.

ON THE SACRAMENTS IN GENERAL.

Bap'tism, n., a washing.
 Con-fir-ma'tion, n., making strong.
 Eu'-cha-rist, n., giving thanks.
 Pen'-ance, n., sorrow for offending God.
 Ex-treme', n., the last.
 Unc'-tion, n., rubbing with oil.
 Holy Or-ders, n., different degrees.

Mat'-ri-mo-ny, n., marriage.
 Sac'-ri-lege, n., a sin against a sacred thing.
 Sanc'-ti-fy, v., to make pure.
 Sac-ra-men'-tal, n., that which belongs to a sacrament.
 Dis-po-si'-tion, n., in order; ready; referring to the mind.
 Im-print', v., to stamp.
 At-tain', v., to reach; to gain.

136. Q. What is a Sacrament?

A. A Sacrament is an outward sign instituted by Christ to give grace.

137. Q. How many Sacraments are there?

A. There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

138. Q. Whence have the Sacraments the power of giving grace?

A. The Sacraments have the power of giving grace from the merits of Jesus Christ.

139. Q. What grace do the Sacraments give?

A. Some of the Sacraments *give* sanctifying grace, and others *increase* it in our souls.

140. Q. Which are the Sacraments that give sanctifying grace?

A. The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

141. Q. Why are Baptism and Penance called Sacraments of the dead?

A. Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.

142. Q. Which are the Sacraments that increase sanctifying grace in our soul?

A. The Sacraments that increase sanctifying grace in our soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

143. Q. Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

A. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

144. Q. What sin does he commit who receives the Sacraments of the living in mortal sin?

A. He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

145. Q. Besides sanctifying grace do the Sacraments give any other grace?

A. Besides sanctifying grace the Sacraments give another grace, called sacramental.

146. Q. What is Sacramental grace?

A. Sacramental grace is a special help which God gives, to attain the end for which He instituted each Sacrament.

147. Q. Do the Sacraments always give grace?

A. The Sacraments always give grace, if we receive them with the right dispositions.

148. Q. Can we receive the Sacraments more than once?

A. We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

149. Q. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

A. We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

150. Q. What is the character which these Sacraments imprint in the soul?

A. The character which these Sacraments imprint in the soul is a spiritual mark which remains for ever.

151. Q. Does this character remain in the soul even after death?

A. This character remains in the soul even after death: for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

LESSON FOURTEENTH.

ON BAPTISM.

Chris'-tians n., followers of Christ.

Heirs, n., those who have a claim to something by birth.

Re-mit'-ted, v., forgiven.

Or'-di-na-ry, a., usual; regular.

Min'-is-ter, n., one who gives a Sacrament.

Use of rea-son, sense of right and wrong.

Ar'-dent, a., strong.

Or-dain'-ed, v., commanded.

Shed'-ding, v., spilling.

Re-nounce', v., to give up.

Pomp, n., great display.

Im'-i-tate, v., to copy; to do as another does.

Pro-tect'-or, n., one who defends us from evil or injury.

Ob-li-ga'-tion, n., that which one is bound to do.

In-struct', v., to teach.

God'-fa-ther and **God'-moth-er**, those who are sponsors or who promise for us at Baptism.

152. Q. What is Baptism?

A. Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God and heirs of heaven.

153. Q. Are actual sins ever remitted by Baptism?

A. Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

154. Q. Is Baptism necessary to salvation?

A. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

155. Q. Who can administer Baptism?

A. The priest is the ordinary minister of baptism; but in case of necessity any one who has the use of reason may baptize.

156. Q. How is Baptism given?

A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

157. Q. How many kinds of Baptism are there?

A. There are three kinds of Baptism: Baptism of water, of desire, and of blood.

158. Q. What is Baptism of water?

A. Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

159. Q. What is Baptism of desire?

A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

160. Q. What is Baptism of blood?

A. Baptism of blood is the shedding of one's blood for the faith of Christ.

161. Q. Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

A. Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

162. Q. What do we promise in Baptism?

A. In Baptism we promise to renounce the devil with all his works and pomps.

163. Q. Why is the name of a saint given in Baptism?

A. The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

164. Q. Why are godfathers and godmothers given in Baptism?

A. Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

165. Q. What is the obligation of a godfather and a godmother?

A. The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

LESSON FIFTEENTH.

ON CONFIRMATION.

Ad-min'-is-ter, v., to give; to confer.

Ex-tend', v., to stretch or reach out to any distance.

Balm, n., sweet-smelling juice of a plant which grows in Asia.

In-struct'-ed, v., taught.

Mys-ter-ies of faith, truths that our minds cannot understand.

Vi'-o-lent, a., strong, severe.

Temp-ta'-tion, n., that which draws us to sin.

166. Q. What is Confirmation?

A. Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

167. Q. Who administers Confirmation?

A. The bishop is the ordinary minister of Confirmation.

168. Q. How does the bishop give Confirmation?

A. The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

169. Q. What is holy chrism?

A. Holy chrism is a mixture of olive-oil and balm, consecrated by the bishop.

170. Q. What does the bishop say in anointing the person he confirms?

A. In anointing the person he confirms the bishop says: *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

171. Q. What is meant by anointing the forehead with chrism in the form of a cross?

A. By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must

openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

172. Q. Why does the bishop give the person he confirms a slight blow on the cheek?

A. The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

173. Q. To receive Confirmation worthily is it necessary to be in the state of grace?

A. To receive Confirmation worthily it is necessary to be in the state of grace.

174. Q. What special preparation should be made to receive Confirmation?

A. Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed the nature and effects of this Sacrament.

175. Q. Is it a sin to neglect Confirmation?

A. It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.

LESSON SIXTEENTH.

ON THE GIFTS AND FRUITS OF THE HOLY GHOST.

Wis'-dom, n., power to judge rightly.

Un-der-stand'-ing, n., that power by which we see the meaning of things.

Coun'-sel, n., judgment; prudence.

For'-ti-tude, n., strength to suffer.

Poor in spirit, not attached to the things of this world.

Meek, a., gentle.

Jus'-tice, n., right.

Be-nig'-ni-ty, n., kindness.

Mod'-es-ty, n., decency; opposite of pride.

Knowl'-edge, n., that power to know truth.

Pi'-e-ty, n., devotion and love of God.

Be-at'-i-tude, n., blessedness.

Con'-ti-nen-cy, n., power of keeping down or controlling our passions.

Chas'-ti-ty, n., purity.

176. Q. Which are the effects of Confirmation?

A. The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

177. Q. Which are the gifts of the Holy Ghost?

A. The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

178. Q. Why do we receive the gift of Fear of the Lord?

A. We receive the gift of Fear of the Lord to fill us with a dread of sin.

179. Q. Why do we receive the gift of Piety?

A. We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.

180. Q. Why do we receive the gift of Knowledge?

A. We receive the gift of Knowledge to enable us to discover the will of God in all things.

181. Q. Why do we receive the gift of Fortitude?

A. We receive the gift of Fortitude to strengthen us to do the will of God in all things.

182. Q. Why do we receive the gift of Counsel?

A. We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

183. Q. Why do we receive the gift of Understanding?

A. We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

184. Q. Why do we receive the gift of Wisdom?

A. We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

185. Q. Which are the Beatitudes?

A. The Beatitudes are: 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.
4. Blessed are they that hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

186. Q. Which are the twelve fruits of the Holy Ghost?

A. The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-Suffering, Mildness, Faith, Modesty, Continency, and Chastity.

LESSON SEVENTEENTH.

ON THE SACRAMENT OF PENANCE.

Ab-so-lu'-tion, n., the act and the words by which the priest frees us from our sins.

Ex'-er-cise, v., to use.

Con'-science, n., the power to see what is right and what is wrong in one's own actions.

Con-fes'-sion, n., the act of telling our sins to a priest.

Ex-am'-ine, v., to look or inquire into.

Res-o-lu'-tion, n., strong intention.

Worth'-y, a., good.

Pre'-cepts, n., special rules.

Par-tic'-u-lar, a., that which belongs to each person.

De-test', v., to hate.

187. Q. What is the Sacrament of Penance?

A. Penance is a Sacrament in which the sins committed after Baptism are forgiven.

188. Q. How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

A. The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

189. Q. How do you know that the priest has the power of absolving from the sins committed after Baptism?

A. I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: *"Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."*

190. Q. How do the priests of the Church exercise the power of forgiving sins?

A. The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

191. Q. What must we do to receive the Sacrament of Penance worthily?

A. To receive the Sacrament of Penance worthily we must do five things:

1. We must examine our conscience.
2. We must have sorrow for our sins.
3. We must make a firm resolution never more to offend God.
4. We must confess our sins to the priest.
5. We must accept the penance which the priest gives us.

192. Q. What is the examination of conscience?

A. The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

193. Q. How can we make a good examination of conscience?

A. We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

194. Q. What should we do before beginning the examination of conscience?

A. Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

LESSON EIGHTEENTH.

ON CONTRITION.

Of-fend', v., to pain.
 Pur-pose, n., end.
 In-te'-ri-or, a., being within.
 Su-per-nat'-u-ral, a., not ac-
 cording to the laws of nature;
 miraculous.
 En-deav'-or, v., to try.

Prompt'-ed, v., to bring to
 our mind.
 Sov'-er-eign, a., above all.
 Un-i-ver'-sal, a., including all;
 embracing the whole.
 Oc-ca'-sion, n., what brings
 us near sinning.

195. Q. What is contrition or sorrow for sin?

A. Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

196. Q. What kind of sorrow should we have for our sins?

A. The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

197. Q. What do you mean by saying that our sorrow should be interior?

A. When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

198. Q. What do you mean by saying that our sorrow should be supernatural?

A. When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

199. Q. What do you mean by saying that our sorrow should be universal?

A. When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

200. Q. What do you mean when you say that our sorrow should be sovereign?

A. When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

201. Q. Why should we be sorry for our sins?

A. We should be sorry for our sins, because sin is the greatest of evils and an offence against God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.

202. Q. How many kinds of contrition are there?

A. There are two kinds of contrition: perfect contrition and imperfect contrition.

203. Q. What is perfect contrition?

A. Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

204. Q. What is imperfect contrition?

A. Imperfect contrition is that by which we hate what offends God, because by it we lose heaven and deserve hell; or because sin is so hateful in itself.

205. Q. Is imperfect contrition sufficient for a worthy confession?

A. Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

206. Q. What do you mean by a firm purpose of sinning no more?

A. By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

207. Q. What do you mean by the near occasions of sin?

A. By the near occasions of sin I mean all the persons, places, and things that may easily lead us into sin.

LESSON NINETEENTH.

ON CONFESSION.

Du-ly au'-thor-ized, right to act by the Bishop of the place.

Hum'-ble, a., meek; modest.

Ex-ag'-ger-a-ting, v., saying more than the truth.

Cir'-cum-stan-ces, n., the facts that effect an action.

Tem'-por-al, a., lasting for a time only.

Sat-is-fac'-tion, n., payment in full.

Pa'-tient, a., bearing pain without murmuring.

Spir'-it-u-al, a., of the soul.

Cor'-por-al, a., of the body.

Ad-mon'-ish, v., to warn.

Coun'-sel, n., to advise.

Ran'-som, v., to set free.

Har'-bor, v., to give shelter.

Ills, n., troubles.

E-ter'-nal, a., lasting forever.

208. Q. What is Confession?

A. Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

209. Q. What sins are we bound to confess?

A. We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

210. Q. Which are the chief qualities of a good Confession?

A. The chief qualities of a good Confession are three: it must be humble, sincere, and entire.

211. Q. When is our Confession humble?

A. Our Confession is humble, when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

212. Q. When is our Confession sincere?

A. Our Confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

213. Q. When is our Confession entire?

A. Our Confession is entire, when we tell the number and kinds of our sins and the circumstances which change their nature.

214. Q. What should we do if we cannot remember the number of our sins?

A. If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

215. Q. Is our Confession worthy if, without our fault, we forget to confess a mortal sin?

A. If without our fault we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind.

216. Q. Is it a grievous offence wilfully to conceal a mortal sin in Confession?

A. It is a grievous offence wilfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost and make our Confession worthless.

217. Q. What must he do who has wilfully concealed a mortal sin in Confession?

A. He who has wilfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy Confession.

218. Q. Why does the priest give us a penance after Confession?

A. The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

219. Q. Does not the Sacrament of Penance remit all punishment due to sin?

A. The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

220. Q. Why does God require a temporal punishment as a satisfaction for sin?

A. God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again.

221. Q. Which are the chief means by which we satisfy God for the temporal punishment due to sin?

A. The chief means by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

222. Q. Which are the chief spiritual works of mercy?

A. The chief spiritual works of mercy are seven: To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

223. Q. Which are the chief corporal works of mercy?

A. The chief corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

LESSON TWENTIETH.

ON THE MANNER OF MAKING A GOOD CONFESSION.

Con-fes'-sion-al, n., place where confessions are heard.	Sev'-er-al, a., more than one.
Men'-tion, v., to tell.	Past sins, sins told before in Confession.

224. Q. What should we do on entering the Confessional?

A. On entering the confessional we should kneel, make the sign of the Cross, and say to the priest, *Bless me, father; then add, I confess to Almighty God and to you, father, that I have sinned.*

225. Q. Which are the first things we should tell the priest in Confession?

A. The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the prayer and went to Holy Communion.

226. Q. After telling the time of our last Confession and Communion what should we do?

A. After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

227. Q. What must we do when the confessor asks us questions?

A. When the confessor asks us questions we must answer them truthfully and clearly.

228. Q. What should we do after telling our sins?

A. After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

229. Q. How should we end our Confession?

A. We should end our Confession by saying, *I also accuse myself of all the sins of my past life*, telling, if we choose, one or several of our past sins.

230. Q. What should we do while the priest is giving us absolution?

A. While the priest is giving us absolution we should from our heart renew the Act of Contrition.

LESSON TWENTY-FIRST.

ON INDULGENCES.

Re-mis'-sion, n., pardon.
 Li'-cense, n., permission to do anything.
 Plen'-a-ry, a., full; entire.
 Treas'-u-ry, n., place where money is kept.

In-dul'-gence, n., a favor.
 Par'-tial, a., not complete.
 Su'-per-a-bun'-dant, a., more than enough.
 En-joined, v., commanded

231. Q. What is an Indulgence?

A. An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

232. Q. Is an Indulgence a pardon of sin, or a license to commit sin?

A. An Indulgence is not a pardon of sin, nor a license to

commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

233. Q. How many kinds of Indulgences are there?

A. There are two kinds of Indulgences—Plenary and Partial.

234. Q. What is a Plenary Indulgence?

A. A Plenary Indulgence is the full remission of the temporal punishment due to sin.

235. Q. What is a Partial Indulgence?

A. A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

236. Q. How does the Church by means of Indulgences remit the temporal punishment due to sins?

A. The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

237. Q. What must we do to gain an Indulgence?

A. To gain an Indulgence we must be in the state of grace and perform the works enjoined.

LESSON TWENTY-SECOND.

ON THE HOLY EUCHARIST.

Di-vin'i-ty, n., the divine nature.

Ap-pear'-ance, n., the look of anything.

Com-mem-o-ra'-tion, n., the act of calling to mind.

Sub'-stance, n., that which anything is made of.

Sen'-ses, n., the eyes, ears, etc.

Tran'-sub-stan'-ti-a'-tion, n., the change of one substance into another.

Min'-is-try, n., service or agency.

Priest, n., one who offers sacrifice.

Con-se-cra'-tion, n., the act of making sacred.

238. Q. What is the Holy Eucharist?

A. The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

239. Q. When did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

240. Q. Who were present when our Lord instituted the Holy Eucharist?

A. When our Lord instituted the Holy Eucharist the twelve Apostles were present.

241. Q. How did our Lord institute the Holy Eucharist?

A. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying "*Take ye and eat. This is my body*"; and then by taking the cup of wine, blessing and giving it, saying to them "*Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me.*"

242. Q. What happened when our Lord said, This is my body; this is my blood?

A. When our Lord said, *This is my body*, the substance of the bread was changed into the substance of His body; when He said, *This is my blood*, the substance of the wine was changed into the substance of His blood.

243. Q. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

A. Jesus Christ is whole and entire both under the form of bread and under the form of wine.

244. Q. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?

A. After the substance of the bread and wine had been

changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine.

245. Q. What do you mean by the appearances of bread and wine?

A. By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

246. Q. What is this change of the bread and wine into the body and blood of our Lord called?

A. This change of the bread and wine into the body and blood of our Lord is called Transubstantiation.

247. Q. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?

A. The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

248. Q. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

A. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

249. Q. When did Christ give His priests the power to change bread and wine into His body and blood?

A. Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, *Do this in commemoration of me.*

250. Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: *This is my body, this is my blood.*

LESSON TWENTY-THIRD.

ON THE ENDS FOR WHICH THE HOLY EUCHARIST WAS IN-STITUTED.

Nour'-ish, v., to feed.
 Pledge, n., a promise.
 Sac'-ri-fice, n., an offering to
 God.
 Sac'-ri-lege, n., a sin against
 a sacred thing.
 Au'-thor, n., maker.

Plen'-ti-ful-ly, a., in great
 quantity.
 Af-fec'-tion, n., love.
 Ar'-dent, a., strong.
 Ab-stain'-ing, v., keeping
 from.

251. Q. Why did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist—

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.
5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

252. Q. How are we united to Jesus Christ in the Holy Eucharist?

A. We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

253. Q. What is Holy Communion?

A. Holy Communion is the receiving of the body and blood of Christ.

254. Q. What is necessary to make a good Communion?

A. To make a good Communion it is necessary to be in the state of sanctifying grace and to be fasting from midnight.

255. Q. Does he who receives Communion in mortal sin receive the body and blood of Christ?

A. He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

256. Q. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?

A. To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, of firm hope, and ardent love.

257. Q. What is the fast necessary for Holy Communion?

A. The fast necessary for Holy Communion is the abstaining from midnight from everything which is taken as food or drink.

258. Q. Is any one ever allowed to receive Holy Communion when not fasting?

A. Any one in danger of death is allowed to receive Communion when not fasting.

259. Q. When are we bound to receive Holy Communion?

A. We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

260. Q. Is it well to receive Holy Communion often?

A. It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

261. Q. What should we do after Holy Communion?

A. After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

LESSON TWENTY-FOURTH.

ON THE SACRIFICE OF THE MASS.

Un-blood'-y, a., without blood.

Con-su'-ming, v., destroyed; taking away completely.

Ac-knowl'-edge, v., to admit to be true.

Sep'-a-rate, a., distinct; divided from the rest.

Rep-re-sent', v., to show again.

As-sist' at Mass, to be present as a believer.

Rec'-ollec-tion, n., thinking of God.

Med'-i-tate, v., to employ the thoughts closely.

262. Q. When and where are the bread and wine changed into the body and blood of Christ?

A. The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

263. Q. What is the Mass?

A. The Mass is the unbloody sacrifice of the body and blood of Christ.

264. Q. What is a sacrifice?

A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

265. Q. Is the Mass the same sacrifice as that of the Cross?

A. The Mass is the same sacrifice as that of the Cross.

266. Q. How is the Mass the same sacrifice as that of the Cross?

A. The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

267. Q. What were the ends for which the sacrifice of the Cross was offered?

A. The ends for which the sacrifice of the Cross was offered were: 1st, To honor and glorify God; 2d, To thank Him for all the graces bestowed on the whole world; 3d, To

satisfy God's justice for the sins of men; 4th, To obtain all graces and blessings.

268. Q. Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?

A. Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and the wine, represents His death on the Cross.

269. Q. How should we assist at Mass?

A. We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

270. Q. Which is the best manner of hearing Mass?

A. The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

LESSON TWENTY-FIFTH.

ON EXTREME UNCTION AND HOLY ORDERS.

Wound, n., a hurt.
 Re-sult', n., effect.
 Dis-pen'-sers, n., those who
 give out anything.

Res'-ig-na-tion, n., being pa-
 tient, under whatever God per-
 mits us to suffer.

Con-fer', v., to give.

271. Q. What is the Sacrament of Extreme Unction?

A. Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

272. Q. When should we receive Extreme Unction?

A. We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

273. Q. Should we wait until we are in extreme danger before we receive Extreme Unction?

A. We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

274. Q. Which are the Effects of the Sacrament of Extreme Unction?

A. The Effects of Extreme Unction are: 1st, To comfort us in the pains of sickness and to strengthen us against temptations; 2d, To remit venial sins and to cleanse our soul from the remains of sin; 3d, To restore us to health, when God sees fit.

275. Q. What do you mean by the remains of sin?

A. By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

276. Q. How should we receive the Sacrament of Extreme Unction?

A. We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

277. Q. Who is the minister of the Sacrament of Extreme Unction?

A. The priest is the minister of the Sacrament of Extreme Unction.

278. Q. What is the Sacrament of Holy Orders?

A. Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

279. Q. What is necessary to receive Holy Orders worthily?

A. To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

280. Q. How should Christians look upon the priests of the Church?

A. Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

281. Q. Who can confer the Sacrament of Holy Orders?

A. Bishops can confer the Sacrament of Holy Orders.

LESSON TWENTY-SIXTH.

ON MATRIMONY.

Mat'-ri-mo-ny, n., marriage.
 U-nites', v., joins.
 Dig'-ni-ty, n., honor; rank.
 Bond, n., anything that binds; a vow or promise.
 Dis-solve', v., to break up; to separate.
 Weak'-ness-es, n., faults.
 State, n., the Government of a country.

Civ'-il, a., that which belongs to the State.
 Con'-tract, n., agreement.
 In-dif'-fer-ence, n., no care for religion.
 Ed-u-ca'-tion, n., instruction; bringing up.
 Mo'-tives, n., reasons.
 Has'-ti-ly, a., with speed.
 In-ten'-tion, n., aim; purpose.
 Di'-rect, v., to show.

282. Q. What is the Sacrament of Matrimony?

A. The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

283. Q. Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?

A. A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a sacrament.

284. Q. Can the bond of Christian marriage be dissolved by any human power?

A. The bond of Christian marriage cannot be dissolved by any human power.

285. Q. Which are the effects of the Sacrament of Matrimony?

A. The effects of the Sacrament of Matrimony are, 1st, To sanctify the love of husband and wife; 2d, To give them

grace to bear with each other's weaknesses; 3d, To enable them to bring up their children in the fear and love of God.

286. Q. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?

A. To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

287. Q. Who has the right to make laws concerning the Sacrament of marriage?

A. The Church alone has the right to make laws concerning the Sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract.

288. Q. Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

A. The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

289. Q. Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

A. The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

290. Q. Why do many marriages prove unhappy?

A. Many marriages prove unhappy because they are entered into hastily and without worthy motives.

291. Q. How should Christians prepare for a holy and happy marriage?

A. Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

LESSON TWENTY-SEVENTH.

ON THE SACRAMENTALS.

Sac-ra-ment'-al, n., some thing or act set apart by the Church.

In-crease', v., to make more or greater.

Re-mit', v., to forgive; pardon.

Ob'-sta-cle, n., that which is in the way.

Pro-fess', v., to declare openly.

Ex-press', v., to show by signs, looks or words.

Pow'-ers of Dark'-ness, the devil and his angels.

292. Q. What is a sacramental?

A. A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

293. Q. What is the difference between the Sacraments and the sacramentals?

A. The difference between the Sacraments and the sacramentals is: 1st, The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2d, The Sacraments give grace of themselves when we place no obstacle in the way; the sacramentals excite in us pious dispositions, by means of which we may obtain grace.

294. Q. Which is the chief sacramental used in the Church?

A. The chief sacramental used in the Church is the sign of the cross.

295. Q. How do we make the sign of the cross?

A. We make the sign of the cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

296. Q. Why do we make the sign of the cross?

A. We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

297. Q. How is the sign of the cross a profession of faith in the chief mysteries of our religion?

A. The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

298. Q. How does the sign of the cross express the mystery of the Unity and Trinity of God?

A. The words, *In the name*, express the Unity of God; the words that follow, *of the Father, and of the Son, and of the Holy Ghost*, express the mystery of the Trinity.

299. Q. How does the sign of the cross express the mystery of the Incarnation and death of our Lord?

A. The sign of the cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

300. Q. What other sacramental is in very frequent use?

A. Another sacramental in very frequent use is holy water.

301. Q. What is holy water?

A. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

302. Q. Are there other sacramentals besides the sign of the cross and holy water?

A. Besides the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

LESSON TWENTY-EIGHTH.

ON PRAYER.

Ob-tain', v., to gain.
 Temp-ta'-tion, n., anything
 which leads us to sin.
 Ben'-e-fits, n., favors.
 Af-flic'-tions, n., sufferings.
 At-ten'-tion, n., minding what
 we are doing.
 Help'-less-ness, n., not being
 able to care for ourselves.
 Per-se-ver'-ance, n., not giv-
 ing up till we get what we ask.

Rec-om-mend'-ed, pp., ad-
 vised.
 Con-fit'-e-or, n., a Latin word
 meaning, I confess.
 De-pend'-ence, n., in need of
 help.
 Wil'-ful, a., of our own free
 will; intentional.
 Dis-trac'-tions, n., confused
 thoughts.
 A-vail', v., use.

303. Q. Is there any other means of obtaining God's grace than the Sacraments?

A. There is another means of obtaining God's grace, and it is prayer.

304. Q. What is prayer?

A. Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

305. Q. Is prayer necessary to salvation?

A. Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

306. Q. At what particular times should we pray?

A. We should pray particularly on Sundays and holydays, every morning and night, in all dangers, temptations, and afflictions.

307. Q. How should we pray?

A. We should pray: 1st. With attention; 2d. With a sense of our own helplessness and dependence upon God; 3d. With a great desire for the graces we beg of God; 4th. With trust in God's goodness; 5th. With perseverance.

308. Q. Which are the prayers most recommended to us?

A. The prayers most recommended to us are the Lord's

Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

309. Q. Are prayers said with distractions of any avail?

A. Prayers said with wilful distractions are of no avail.

LESSON TWENTY-NINTH.

ON THE COMMANDMENTS OF GOD.

Com-mand'-ments, n., laws.
Shun, v., to avoid.
Bon'-dage, n., slavery.
Strange Gods, n., idols.
Gra'-ven things, n., objects
carved from wood or stone, and
worshipped as Gods.

In vain, without a good reason.

Sab'-bath, n., rest from work.

Cov'-et, v., to desire exceedingly and unlawfully.

Goods, n., property.

Con-firm'-ed, pp., approved.

310. Q. Is it enough to belong to God's Church in order to be saved?

A. It is not enough to belong to the Church in order to be saved, but we must also keep the Commandments of God and of the Church.

311. Q. Which are the Commandments that contain the whole law of God?

A. The Commandments which contain the whole law of God are these two: 1st. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; 2d. Thou shalt love thy neighbor as thyself.

312. Q. Why do these two Commandments of the love of God and of our neighbor contain the whole law of God?

A. These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.

313. Q. Which are the Commandments of God?

A. The Commandments of God are these ten:

1. I am the Lord thy God, who brought thee out of the

land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

314. Q. Who gave the Ten Commandments?

A. God Himself gave the Ten Commandments to Moses on Mount Sinai, and Christ our Lord confirmed them.

LESSON THIRTIETH.

ON THE FIRST COMMANDMENT.

A-dore', v., to worship.

Wor'-ship, n., the highest honor due to God alone.

At-trib'-ute, v., to give as due.

Spell, n., words that are said to have the power of magic.

Charms, n., anything said, or done or worn, to bring good fortune.

Dreams, n., thoughts during sleep.

Me'-di-ums, n., those who declare that spirits talk through them.

Spir'-it-ists, n., those who hold that the spirits of the dead can talk with us.

For'-tunè-tell-er, n., one who pretends to be able to tell what is going to happen.

Her'-etic, n., one who is baptized, but denies some Catholic truth.

Neg-lect'-ing, not doing a thing we ought to do.

In'-fi-del, n., one who does not believe in Christ, or is not baptized.

Pre-sump'-tion, n., headstrong confidence.

Pro-fes'-sion, n., open acknowledgment of one's belief.

De-spair', n., loss of hope in God's mercy.

315. Q. What is the first Commandment?

A. The first Commandment is: I am the Lord thy God: thou shalt not have strange gods before Me.

316. Q. How does the first Commandment help us to keep the great Commandment of the love of God?

A. The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.

317. Q. How do we adore God?

A. We adore God by faith, hope, and charity, by prayer and sacrifice.

318. Q. How may the first Commandment be broken?

A. The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship; and by attributing to a creature a perfection which belongs to God alone.

319. Q. Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?

A. Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

320. Q. Are sins against faith, hope, and charity also sins against the first Commandment?

A. Sins against faith, hope, and charity are also sins against the first Commandment.

321. Q. How does a person sin against faith?

A. A person sins against faith, 1st. By not trying to know what God has taught; 2d. By refusing to believe all that God has taught; 3d. By neglecting to profess his belief in what God has taught.

322. Q. How do we fail to try to know what God has taught?

A. We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

323. Q. Who are they who do not believe all that God has taught?

A. They who do not believe all that God has taught are the heretics and infidels.

324. Q. Who are they who neglect to profess their belief in what God has taught?

A. They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

325. Q. Can they who fail to profess their faith in the true Church in which they believe expect to be saved while in that state?

A. They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whoever shall deny me before men, I will also deny him before my Father who is in heaven."

326. Q. Are we obliged to make open profession of our faith?

A. We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual good, or our own requires it. "Whosoever," says Christ, "shall confess me before men, I will also confess him before my Father who is in heaven."

327. Q. Which are the sins against hope?

A. The sins against hope are presumption and despair.

328. Q. What is presumption?

A. Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

329. Q. What is despair?

A. Despair is the loss of hope in God's mercy.

330. Q. How do we sin against the love of God?

A. We sin against the love of God by all sin, but particularly by mortal sin.

LESSON THIRTY-FIRST.

THE FIRST COMMANDMENT—ON THE HONOR AND INVOCATION OF SAINTS.

Ap-prove', v., to like; to commend.

Breth'-ren, n., brothers.

Pur'-ga-to-ry, n., from a Latin word meaning to cleanse; hence, a place for cleansing our souls after death.

Faith'-ful, a., true; constant.

Rel'-ic, n., that which is left after the decay of the rest; anything kept in remembrance.

Con-nect'-ed, pp., united.

In-vo-ca'-tion, n., the act of praying to God for assistance.

In-ter-ces'-sion of the saints, means that the saints can help us by their prayers.

Rep-re-sen-ta'-tion, n., a picture, likeness, or statue, etc.

Me-mo'-ri-al, n., that which makes us remember.

Ex-cite', v., to arouse.

Cru'-ci-fix, n., a figure of Christ fastened to a cross.

En-liv'-en, v., to cheer; to arouse.

Im'-i-tate, v., to copy; to do as another does.

331. Q. Does the first Commandment forbid the honoring of the saints ?

A. The first Commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

332. Q. Does the first Commandment forbid us to pray to the saints?

A. The first Commandment does not forbid us to pray to the saints.

333. Q. What do we mean by praying to the saints?

A. By praying to the saints we mean the asking of their help and prayers.

334. Q. How do we know that the saints hear us?

A. We know that the saints hear us, because they are with God, who makes our prayers known to them.

335. Q. Why do we believe that the saints will help us?

A. We believe that the saints will help us because both

they and we are members of the same Church, and they love us as their brethren.

336. Q. How are the saints and we members of the same Church?

A. The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

337. Q. What is the communion of the members of the Church called?

A. The communion of the members of the Church is called the Communion of Saints.

338. Q. What does the communion of saints mean?

A. The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven and with the suffering souls in Purgatory.

339. Q. What benefits are derived from the communion of saints?

A. The following benefits are derived from the communion of saints:—the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in Heaven, while both the saints in Heaven and the faithful on earth help the souls in Purgatory.

340. Q. Does the first Commandment forbid us to honor relics?

A. The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints or objects directly connected with them or with our Lord.

341. Q. Does the first Commandment forbid the making of images?

A. The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

342. Q. Is it right to show respect to the pictures and images of Christ and His saints?

A. It is right to show respect to the pictures and images of Christ and His saints, because they are the representations and memorials of them.

343. Q. Is it allowed to pray to the crucifix or to the images and relics of the saints?

A. It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

344. Q. Why do we pray before the crucifix and the images and relics of the saints?

A. We pray before the crucifix and the images and relics of the saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtues.

LESSON THIRTY-SECOND.

FROM THE SECOND TO THE FOURTH COMMANDMENT.

Rev'-er-ence, n., deep respect.

De-lib'-er-ate, a., well considered before being done.

In-ten'-tion, n., design; purpose.

Blas'-phe-my, n., to call on God, or to speak of Him or of sacred things in an unholy manner.

Pro-fane', a., unholy.

Ob-li-ga'-tion, n., state of being bound under pain of sin.

Old Law, the law of Moses and the Jews.

New Law, the law of Christ and His Church.

Serv'-ile, a., work that is usually done for hire or pay.

Hin'-der, v., to prevent; to keep back.

Ob-serv'-ance, n., keeping holy.

Ne-ces'-si-ty, n., what must be done.

345. Q. What is the second Commandment?

A. The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

346. Q. What are we commanded by the second Commandment?

A. We are commanded by the second Commandment to speak with reverence of God and of the saints, and of all holy things, and to keep our lawful oaths and vows.

347. Q. What is an oath?

A. An oath is the calling upon God to witness the truth of what we say.

348. Q. When may we take an oath?

A. We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good.

349. Q. What is necessary to make an oath lawful?

A. To make an oath lawful it is necessary that what we swear to be true, and that there be a sufficient cause for taking an oath.

350. Q. What is a vow?

A. A vow is a deliberate promise made to God to do something that is pleasing to Him.

351. Q. Is it a sin not to fulfil our vows?

A. Not to fulfil our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.

352. Q. What is forbidden by the second Commandment?

A. The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

353. Q. What is the third Commandment?

A. The third Commandment is: Remember thou keep holy the Sabbath day.

354. Q. What are we commanded by the third Commandment?

A. By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

355. Q. How are we to worship God on Sundays and holydays of obligation?

A. We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works.

356. Q. Are the Sabbath day and the Sunday the same?

A. The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

357. Q. Why does the Church command us to keep the Sunday holy instead of the Sabbath?

A. The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles.

358. Q. What is forbidden by the third Commandment?

A. The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.

359. Q. What are servile works?

A. Servile works are those which require labor rather of body than of mind.

360. Q. Are servile works on Sunday ever lawful?

A. Servile works are lawful on Sunday when the honor of God, the good of our neighbor, or necessity requires them.

LESSON THIRTY-THIRD.

FROM THE FOURTH TO THE SEVENTH COMMANDMENT.

Mag'-is-trates, n., public officers.

Su-pe'-ri-or, n., one who has a right to command us.

Dis-o-be'-di-ence, n., refusing to obey.

Di-rec'-tion, n., instruction; guidance.

Ex-am'-ple, n., model; that

which, or the person who, is proper for imitation.

Con-tempt', n., the act of despising any one.

Stub'-born-ness, n., unyielding; obstinate.

Re-venge', n., a wish to injure those who have injured us.

361. Q. What is the fourth Commandment?

A. The fourth Commandment is: Honor thy father and thy mother.

362. Q. What are we commanded by the fourth Commandment?

A. We are commanded by the fourth Commandment to honor, love, and obey our parents in all that is not sin.

363. Q. Are we bound to honor and obey others than our parents?

A. We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.

364. Q. Have parents and superiors any duties towards those who are under their charge?

A. It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example.

365. Q. What is forbidden by the fourth Commandment?

A. The fourth Commandment forbids all disobedience, contempt, and stubbornness towards our parents or lawful superiors.

366. Q. What is the fifth Commandment?

A. The fifth Commandment is: Thou shalt not kill.

367. Q. What are we commanded by the fifth Commandment?

A. We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

368. Q. What is forbidden by the fifth Commandment?

A. The fifth Commandment forbids all wilful murder, fighting, anger, hatred, revenge, and bad example.

369. What is the sixth Commandment?

A. The sixth Commandment is: Thou shalt not commit adultery.

370. Q. What are we commanded by the sixth Commandment?

A. We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.

371. Q. What is forbidden by the sixth Commandment?

A. The sixth Commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, or actions.

372. Q. Does the sixth Commandment forbid the reading of bad and immodest books and newspapers?

A. The sixth Commandment does forbid the reading of bad and immodest books and newspapers.

LESSON THIRTY-FOUR.

FROM THE SEVENTH TO THE TENTH COMMANDMENT.

Prop'-er-ty, n., that which anybody owns.

Ill'-got-ten, a., got in a dishonest way.

Dam'-age, n., any hurt or harm to person or property.

Rep-u-ta'-tion, n., good name.

Bash, a., hasty; quick; without thought.

Re-store', v., to give or bring

back that which has been lost or unjustly taken away.

Back'-bit-ing, n., speaking evil of the absent.

Slan'-der, n., lies about anyone meant to injure his reputation.

Se'-ri-ous-ly, adv., very much.

Wel'-fare, n., success.

373. Q. What is the seventh Commandment?

A. The seventh Commandment is: Thou shalt not steal.

374. Q. What are we commanded by the seventh Commandment?

A. By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

375. Q. What is forbidden by the seventh Commandment?

A. The seventh Commandment forbids all unjust taking or keeping what belongs to another.

376. Q. Are we bound to restore ill-gotten goods?

A. We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

377. Q. Are we obliged to repair the damage we have unjustly caused?

A. We are bound to repair the damage we have unjustly caused.

378. Q. What is the eighth Commandment?

A. The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

379. Q. What are we commanded by the eighth Commandment?

A. We are commanded by the eighth Commandment to speak the truth in all things, and to be careful of the honor and reputation of every one.

380. Q. What is forbidden by the eighth Commandment?

A. The eighth Commandment forbids all rash judgments, back-biting, slanders, and lies.

381. Q. What must they do who have lied about their neighbor and seriously injured his character?

A. They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

382. Q. What is the ninth Commandment?

A. The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

383. Q. What are we commanded by the ninth Commandment?

A. We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

384. Q. What is forbidden by the ninth Commandment?

A. The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful, impure thoughts and desires.

385. Q. Are impure thoughts and desires always sins?

A. Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

386. Q. What is the tenth Commandment?

A. The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

387. Q. What are we commanded by the tenth Commandment?

A. By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

388. What is forbidden by the tenth Commandment?

A. The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

LESSON THIRTY-FIFTH.

ON THE FIRST AND SECOND COMMANDMENTS OF THE CHURCH.

Fast, v., to keep from food for a certain length of time.

Ab-stain', v., not to eat meat.

Con-trib'-ute, v., to give, along with others.

Kin'-dred, n., persons related to one another.

De-gree' of kin'-dred, n., closeness of relationship.

Sol'-em-nize, v., to celebrate with religious ceremonies.

In'-sti-tu-ted, pp., appointed.

Se'-ri-ous, a., not trifling.

Hin'-der, v., to prevent.

Re-lig'-ion, n., the belief in, and worship of God.

Mor'-ti-fy, v., to conquer; to subdue.

Pas'-sions, n., evil desires or inclinations.

Flesh-meat, n., the meat of all animals except fish.

389. Q. Which are the chief commandments of the Church?

A. The chief commandments of the Church are six:

1. To hear Mass on Sundays and holydays of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

390. Q. Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?

A. It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

391. Q. Why were holydays instituted by the Church?

A. Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

392. Q. How should we keep the holydays of obligation?

A. We should keep the holydays of obligation as we should keep the Sunday.

393. Q. What do you mean by fast-days?

A. By fast-days I mean days on which we are allowed but one full meal.

394. Q. What do you mean by days of abstinence?

A. By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

395. Q. Why does the Church command us to fast and abstain?

A. The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

396. Q. Why does the Church command us to abstain from flesh-meat on Fridays?

A. The Church commands us to abstain from flesh-meat on Fridays, in honor of the day on which our Saviour died.

LESSON THIRTY-SIXTH.

ON THE THIRD, FOURTH, FIFTH AND SIXTH COMMANDMENTS OF THE CHURCH.

Fre'quent-ly, adv., often.
Blood re-la'tion-ship, n., to be related by birth.

Pri'-vate-ly, adv., secretly; without witnesses.

Wit'-ness-es, n., persons who are present when anything is done.

Nup'-tial, a., belonging to marriage.

Pre'-cept, n., law.

Pomp, n., great show.

Spe'-cial, a., intended for a particular purpose.

Rev'-er-ence, n., great respect.

Wedded, pp., married.

397. Q. What is meant by the command of confessing at least once a year?

A. By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

398. Q. Should we confess only once a year?

A. We should confess frequently, if we wish to lead a good life.

399. Q. Should children go to confession?

A. Children should go to confession when they are old enough to commit sin, which is commonly about the age of seven years.

400. Q. What sin does he commit who neglects to receive Communion during the Easter time?

A. He who neglects to receive Communion during the Easter time commits a mortal sin.

A CATECHISM OF CHRISTIAN DOCTRINE

401. Q. What is the Easter time?

A. The Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

402. Q. Are we obliged to contribute to the support of our pastors?

A. We are obliged to contribute to the support of our pastors, and to bear our share in the expenses of the Church and school.

403. Q. What is the meaning of the commandment not to marry within the third degree of kindred?

A. The meaning of the commandment not to marry within the third degree of kindred is that no one is allowed to marry another within the third degree of blood relationship.

404. Q. What is the meaning of the command not to marry privately?

A. The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.

405. Q. What is the meaning of the precept not to solemnize marriage at forbidden times?

A. The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.

406. Q. What is the nuptial Mass?

A. The nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.

407. Q. Should Catholics be married at a nuptial Mass?

A. Catholics should be married at a nuptial Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blessings upon their wedded life.

LESSON THIRTY-SEVENTH.

ON THE LAST JUDGMENT AND THE RESURRECTION, HELL, PURGATORY, AND HEAVEN.

Par-tic'-u-lar, a., belonging to each one.

Gen'-er-al, a., belonging to all persons taken together.

State, a., condition of mind and body; manner of being.

Deeds, n., good or bad actions.

De'-priv-ed, pp., cut off from.

Prov'-i-dence, n., God's care for every one on earth.

Con-demn', v., to sentence.

Ren'-der, v., to give.

Res-ur-rec'-tion, n., rising from the dead.

Im-mor'-tal, a., that cannot die.

E-ter'-nal, a., without beginning or end.

408. Q. When will Christ judge us?

A. Christ will judge us immediately after our death, and on the last day.

409. Q. What is the judgment called which we have to undergo immediately after death?

A. The judgment we have to undergo immediately after death is called the Particular Judgment.

410. Q. What is the judgment called which all men have to undergo on the last day?

A. The judgment which all men have to undergo on the last day is called the General Judgment.

411. Q. Why does Christ judge men immediately after death?

A. Christ judges men immediately after death to reward or punish them according to their deeds.

412. Q. What are the rewards or punishments appointed for men's souls after the Particular Judgment?

A. The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

413. Q. What is Hell?

A. Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

414. Q. What is Purgatory?

A. Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

415. Q. Can the faithful on earth help the souls in Purgatory?

A. The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them.

416. Q. If every one is judged immediately after death, what need is there of a general judgment?

A. There is need of a general judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

417. Q. Will our bodies share in the reward or punishment of our souls?

A. Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.

418. Q. In what state will the bodies of the just rise?

A. The bodies of the just will rise glorious and immortal.

419. Q. Will the bodies of the damned also rise?

A. The bodies of the damned will also rise, but they will be condemned to eternal punishment.

420. Q. What is Heaven?

A. Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

421. Q. What words should we bear always in mind?

A. We should bear always in mind these words of our Lord and Saviour Jesus Christ: *"What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."*

ACTS BEFORE COMMUNION.

Act of Faith.

Jesus Christ, my Sovereign Lord, I firmly believe that Thou art really present in the Holy Eucharist, and that it is Thy body, Thy blood, Thy soul and Thy divinity that I shall receive in that Adorable Sacrament.

Act of Hope.

Thou hast said, O my God! that those hoping in Thee shall never be confounded. I place all my confidence in Thy promises, and I hope that having nourished myself of Thy body on earth, I shall have the happiness of seeing and possessing Thee eternally in heaven.

Act of Love.

O my divine Jesus, who hast so loved me as to nourish me with Thy adorable flesh, I love Thee with all my heart and above all things; I wish to live and die in Thy holy love.

Act of Humility.

My Saviour and my God, Thou art all sanctity. I am not worthy that Thou shouldst enter my heart; yet speak but the word and my soul shall be healed.

Act of Desire.

My soul desires Thee; O my God! Thou art its joy and happiness. Come, O Divine Jesus, come into my heart; it desires ardently to receive Thee.

ACTS AFTER COMMUNION.

Act of Adoration.

I adore Thee, O Jesus! as the Lamb of God immolated for the salvation of mankind. I join in the profound adoration which the Angels and Saints pay to Thee in Heaven.

Act of Thanksgiving.

Lord, Thou hast looked on my unworthiness. I was sick, and Thou hast healed me. I was poor, and Thou hast bestowed upon me Thy numberless benefits. How shall I be able to thank Thee, O my Lord, for all Thy favors? I shall invoke Thy holy name, and eternally sing Thy mercies.

Act of Offering.

What can I offer Thee, O my God, for the grace of having given Thyself to me? I consecrate to Thy glory, my body, my soul, and all that I possess! Dispose of me according to Thy holy will.

Act of Petition.

My Divine Redeemer, Thou hast taken possession of me. Do not let the enemy of my salvation ravish the precious treasure I bear in my heart. Preserve me from all sin, and defend me against temptation, that I may persevere until death in the practice of Thy holy law.—*Amen.*

The Memorare.

Remember, O Most Pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O, Mother of the Eternal Word! to adopt me as thy child, and take upon thyself the care of my salvation. Oh let it not be said, my dearest Mother, that I have perished where no one ever found but grace and salvation.—*Amen.*

AT THE SACRIFICE OF THE MASS

BEFORE MASS.

From the rising of the sun to the going down thereof, in every place, a holy oblation shall be offered to the Lord of Hosts. The Almighty God, whom we worship by this sacrifice of the Mass, is the Maker and Lord of all things. He created the angels to serve and worship him in heaven. The proud Lucifer, and many other angels who rebelled with him, were cast into hell, the lake of everlasting fire.

PRAYER.

O God of infinite majesty and justice, we beseech Thee to accept the homage of humble hearts, and this sacrifice of Thy Divine Son, by which we pay Thee a worship worthy of Thy Holy Name. May Thy holy angels assist and strengthen us in our prayers.

AT THE BEGINNING OF MASS.

God is good. He created the sun and moon and the stars of heaven. He made this earth to be our dwelling place for a time. If we serve him faithfully here, we will reign with him hereafter in heaven.

PRAYER.

O Great God, creator of heaven and earth, create in me a clean heart, and give me the grace always to do Thy holy will.

AT THE CONFITEOR.

Adam and Eve were the first of mankind that God made. Out of the dust of the earth he made man, and breathed into him a living soul. He placed them in the Garden of Eden, and gave them leave to eat of the fruit of every tree save one. Of the fruit of the tree of the knowledge of good and evil he forbade them to eat. Eve, tempted by the fallen angel, ate of the deadly fruit, and gave it to Adam, who also partook of it. For this sin the Lord drove them from Eden, and we, their children, are born under the wrath of God.

PRAYER.

O Lord, I know and confess my sins. In sin was I conceived, and I have done evil in Thy sight. Father, I have sinned against heaven, and before Thee. I am not worthy to be called Thy child. Who will give a fountain of tears to my eyes, that I may weep for my sins? God grant me true sorrow of heart.

AT THE INTROIT.

God so loved the world that he sent his only begotten Son to save it. The Son of God became man, that by dying for man's sins he might pay the penalty due to divine justice. And the Word was made flesh and dwelt amongst us.

PRAYER.

Lord Jesus Christ, grant that this day I may begin the work of my salvation, by uniting a true penance and hearty sorrow for sin with the sufferings Thou didst endure for me during Thy life on earth.

AT THE KYRIE.

In Bethlehem, the city of David, in a humble stable, the Blessed Virgin Mary brought forth her divine Son.

PRAYER.

Our God is a God of Mercy. Cast me not away from Thy face, O Lord. Look kindly on me, and for pity spare Thy servant. Through the merits of the Infant Jesus, we beseech Thee, have mercy on us.

AT THE GLORIA.

To the shepherds who were keeping the night watches over their flocks an angel of the Lord appeared and said: I bring you glad tidings of great joy to you and to all the people. To-day, in the city of David, there is born to you a Saviour, who is Christ the Lord.

PRAYER.

Glory to God in the highest, and peace on earth to men of good will. We praise, bless, and adore Thee, King of heaven and earth. We thank Thee for Thy many mercies. Let us rejoice in the Lord always.

AT THE EPISTLE.

Jesus Christ dwelt in Nazareth with Joseph and Mary, and was subject to them. When he was thirty years of age, he went forth to do the great work his Father had given him. He was baptized by St. John the Baptist in the Jordan, and the Spirit of God, as a dove, came down upon him. And a voice from heaven said: This is my beloved Son, in whom I am well pleased.

PRAYER.

Lord Jesus Christ, teach me to know the truth, and to shun the errors of the wicked. Grant that my faith may be fruitful in good works.

AT THE GOSPEL.

Our Saviour Jesus Christ changed water into wine at the marriage feast in Cana of Galilee. He taught in the temple at Jerusalem. He went about all Judea, preaching the Gospel to the poor, curing the sick, healing the lame, the deaf, the dumb, and the blind, casting out devils and raising the dead to life.

PRAYER.

Place a guard on my lips, O Lord Jesus, and let not my heart lean unto words of malice. Guide my steps by the light of Thy holy law. Let not the Evil Spirit lead me astray. May the Word of God ever be to me a lamp to guide my footsteps aright. Thou, O Lord, hast the words of eternal life.

AT THE CREED.

Christ said to Nicodemus: Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of heaven. To his Apostles he said: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He who believeth and is baptized shall be saved; he who believeth not shall be condemned. Blessed are they who have not seen and have believed.

PRAYER.

Lord Jesus Christ, who art the way, the truth, and the life, teach me Thy sacred mysteries. Give me a lively faith in the doctrines of our Holy Mother the Church. Blessed be the Holy and Undivided Trinity now and for ever. Thou, O Heavenly Father, hast given me a soul that shall never die. Thou, O Eternal Son, hast saved me from hell, and gained for me the endless bliss of heaven. Thou, O Holy Ghost, who didst sanctify me, make me, I beseech Thee, strong in faith, rich in hope, and full of charity.

AT THE OFFERTORY.

Jesus, seeing a great multitude gathered together in the desert, as sheep without a shepherd, taught them. While he was yet speaking, the evening came on, and he, seeing that they had no food, pitied them. Taking five loaves and two fishes, he fed the multitude to the number of five thousand, and they had enough. Again when they were gathered together, he said: Your fathers ate manna in the desert and are dead. I am the bread of life that cometh down from heaven. The bread that I shall give is my flesh for the life of the world. Amen, I say unto you, unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you.

PRAYER.

Lord Jesus Christ, grant that I may put off the old man of sin, with all vices and bad habits, and that, clothed in divine virtues, I may live the new life of grace, strengthened by the bread of life, which Thou hast brought down from heaven.

AT THE PREFACE.

When Christ came to Jerusalem to the Feast of the Passover, the people hailed him King, and cried out saying: Blessed be he who cometh in the name of the Lord. Hosanna to the Son of David. Hosanna in the highest.

The chief men of the Jews, hearing this, were moved to wrath, and plotted to put him to death.

PRAYER.

Let us raise our minds to God, and, with hearts lifted up, give Him thanks and praise His holy name. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

AT THE CONSECRATION.

When the hour of eating the Pasch was come, Jesus sat down with the twelve Apostles, saying: With desire have I desired to eat this Pasch with you. And after this his last supper with them, he took bread, and, having blessed it, broke it and gave it to them, saying: Take ye and eat. This is my body which is given for you. Taking, likewise, the chalice of wine, he gave it to them, saying: This is my blood of the new Testament, which shall be shed for many for the remission of sins. Do this in commemoration of me. If any man love me he will keep my word, and my Father will come and abide with him.

PRAYER.

O Sweet Jesus, loving Thine own, Thou didst love them to the end. Thou hast prepared a banquet even for those who were Thy enemies. Wash me yet more from my iniquities, and cleanse me from my sins. Make me worthy to partake of the bread of angels—this heavenly food which giveth everlasting life.

AT THE PATER NOSTER.

And Christ said to his Apostles: I will not leave you orphans. The Holy Ghost, the Comforter, whom the Father will send you in my name, will teach you all things, and bring to your mind whatsoever I have said to you. My peace I leave you, my peace I give you. Not such peace as the world giveth do I give unto you.

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

AT THE BREAKING OF THE HOST.

As Jesus prayed in the Garden of Gethsemani, Judas came with a band of soldiers and betrayed him into their hands. He was taken before the Council of the Jews, and delivered up to Pontius Pilate as guilty of crimes worthy of death. The Roman soldiers led him out of the city to crucify him. And bearing his own cross, he went forth to Calvary. There they crucified him between two thieves. And Jesus said: Father, forgive them, for they know not what they do. And at the ninth hour, Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit, and bowing down his head, he gave up the ghost.

PRAYER.

Lord Jesus Christ, dying on the cross for me, make me dead to sin, and give me grace to live only for Thee. Let us go forth to Him bearing His shame, since He hath borne our sins. Far be it from me to glory, save in the cross of Christ! By His wounds we are healed. I, too, am prepared for stripes.

AT THE COMMUNION.

When Christ died on the cross, the sun was darkened, the veil of the Temple was rent, the earth quaked, and the rocks were riven. Even the graves gave up their dead. In the evening of Friday, the body of Christ was taken down from the cross, wrapped in fine linen, and laid in a new sepulchre.

PRAYER.

Lamb of God, who takest away the sins of the world, have mercy on us! Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall

be healed. I will take the chalice of salvation, and call upon the name of the Lord. Wherever Thou art, sweet Jesus, there will Thy servant also be. Neither death nor life, nor any creature, shall separate me from Thee, my Saviour.

AT THE BLESSING.

About the dawn of the third day, Christ arose from the dead, and was seen by many. Often, during the space of forty days, he appeared to his Apostles and taught them, giving them power to teach in his stead, and to forgive or retain sins. On Mount Olivet he was seen by them for the last time, and there he blessed them. And as his hands were uplifted in blessing them, he was taken up into heaven and a cloud received him out of their sight.

PRAYER.

Save Thy People, O Lord, and bless Thy inheritance. May the Lord Jesus Christ bless us and keep us in His grace, and may His peace be with us.

AT THE LAST GOSPEL.

Christ sitteth at the right hand of God the Father. At the last day he will come again to judge the living and the dead. With his saints he shall reign forever in glory.

PRAYER.

Happy is he who hath finished his course and hath kept the faith. All men have once to die, and after death the judgment. Blessed are the dead who die in the Lord. I know that my Redeemer liveth and that in this same body I will rise again at the last day. God grant I may rise in glory. Amen.

HYMNS

1

DAILY, DAILY SING TO MARY.

1. Daily, daily sing to Mary
Sing, my soul her praises due;
All her feasts, her actions worship,
With the heart's devotion true.
Lost in wond'ring contemplation,
Be her Majesty confess'd;
Call her Mother, call her Virgin,
Happy Mother, Virgin blest.
2. She is mighty to deliver;
Call her, trust her lovingly;
When the tempest rages round thee,
She will calm the troubled sea.
Gifts of heaven she has given,
Noble Lady, to our race;
She the Queen who decks her subject,
With the light of God's own grace.
3. Sing, my tongue, the Virgin's trophies,
Who for us her Maker bore,
For the curse of old inflicted,
Peace and blessing to restore.
Sing in songs of peace unending,
Sing the world's majestic Queen;
Weary not nor faint in telling,
All the gifts she gives to men.
4. All our joys do flow from Mary;
All then join her praise to sing,
Trembling sing the Virgin Mother,
Mother of our Lord and King.
While we sing her awful glory,
Far above our fancy's reach,
Let our hearts be quick to offer
Love alone the heart can teach.

HYMNS.

2

I'LL SING A HYMN TO MARY.

I'll sing a hymn to Mary,
The mother of my God,
The Virgin of all Virgins,
Of David's royal blood.
Oh, teach me, holy Mary
A loving song to frame,
When wicked men blaspheme thee,
To love and bless thy name.

When troubles dark afflict me
In sorrow and in care,
Thy light doth ever guide me
O beauteous Morning Star.
Lo, I'll be ever ready
Thy goodly help to claim,
When wicked men blaspheme thee,
I'll love and bless thy name.

The saints are high in glory,
With golden crowns so bright,
But brighter far is Mary,
Upon her throne of light.
Oh, that which God did give thee,
Let mortals ne'er disclaim,
When wicked men blaspheme thee,
I'll love and bless thy name

And now, O Virgin Mary,
My Mother and My Queen,
I've sung thy praise, so bless me,
And keep my heart from sin.
When others jeer and mock thee,
I'll often think how I,
To shield my Mother Mary,
Would lay me down and die.

MOTHER DEAR, O! PRAY FOR ME.

1. Mother dear, O! pray for me,
 Whilst far from Heav'n and thee,
I wander in a fragile bark,
 O'er life's tempestuous sea;
O Virgin Mother, from thy throne,
 So bright in bliss above,
Protect thy child and cheer my path,
 With thy sweet smile of love.

CHO.—Mother dear, remember me,
 And never cease thy care,
 'Till in heaven eternally,
 Thy love and bliss I share.

2. Mother dear, O! pray for me,
 Should pleasure's syren lay,
E'er tempt thy child to wander far
 From Virtue's path away;
When thorns beset life's devious way,
 And darkling waters flow,
Then Mary, aid thy weeping child,
 Thyself a mother show.
 Mother dear, &c.

3. Mother dear, O! pray for me,
 When all looks bright and fair,
That I may all my danger see,
 For surely then 'tis near;
A Mother's pray'r how much we need
 If prosperous be the ray
That paints with gold the flow'ry mead,
 Which blossoms in our way.
 Mother dear, &c.

HYMN TO ST. JOSEPH.

1. With grateful hearts we breathe to-day
The tender accents of our love.
We carol forth a little lay
To thee, great Saint in heaven above.

CHO.—O Joseph dear, from thy bright throne,
Incline thine ear unto our prayer.
And o'er us all as o'er thine own,
Extend thy fond paternal care,
And o'er us all as o'er thine own,
Extend thy fond paternal care,
Extend thy fond paternal care.

2. More favored than earth's greatest king,
Thou wert the guardian of that Child,
Around whose crib full choirs did sing,
With cadenced voices soft and mild.
O Joseph dear, &c.

3. All heaven's host on that great night,
Looked on the Child, the spouse and thee,
And ravished with so fair a sight,
Struck loud their harps with jubilee.
O Joseph dear, &c.

4. They sang the praises of thy Son,
In strains of sweetest melody,
And lowly bowed with awe anon,
Before thy Virgin Spouse and thee.
O Joseph dear, &c.

JESUS, MY LORD, MY GOD.

1. Jesus, my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?

CHO.—Sweet Sacrament! we Thee adore,
O make us love Thee more and more.
O make us love Thee more and more.

2. Had I but Mary's sinless heart
To love Thee with, my dearest King,
O with what bursts of fervent praise
Thy goodness Jesus, would I sing!
Sweet Sacrament! &c.

3. O see! within a creature's hand
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arm, on Mary's knee!
Sweet Sacrament! &c.

4. Thy Body, Soul, and Godhead, all
O mystery of love divine!—
I cannot compass all I have,
For all Thou hast and art are mine!
Sweet Sacrament! &c.

5. Sound, sound his praises higher still,
And come, ye Angels, to our aid,
'Tis God! 'tis God! the very God,
Whose pow'r both man and Angels made.
Sweet Sacrament! &c.

WHAT HAPPINESS CAN EQUAL MINE?

1. What happiness can equal mine?

I've found the object of my love:
My Jesus dear, my King Divine,
Is come to me from heav'n above;
He chose my heart for His abode,
He there becomes my daily bread;
There on me flows His healing blood;
There with His flesh my soul is fed.

CHO.—What happiness can equal mine?

I've found the object of my love:
My Jesus dear, my King Divine,
Is come to me from heav'n above.

2. I am my love's, and He is mine:

In me He dwells, in Him I live;
What greater treasures could I find?
And could, ye heavens, a greater give?
O sacred banquet, heav'nly feast!
O overflowing source of grace,
Where God the food, and man, the guest,
Meet and unite in sweet embrace!
What happiness, &c.

3. Ye angels, lend your heav'nly tongue,

Come and with me in praises join;
Come and unite in joyful songs,
Your sweet, immortal voice to mine.
Oh, that I had your burning hearts,
To love my God, my spouse most dear,
Oh, that He would with flaming darts
Raise in my heart a heav'nly fire.
What happiness, &c.

HYMNS.

4. Dear Jesus! now my heart is Thine;
Oh, may it from Thee never fly!
Hold it with chains of love divine,
Make it be Thine eternally.
Vain objects that seduced my soul,
I now despise your fleeting charms:
In vain temptation's billows roll,
I lie secure in Jesus' arms.
What happiness, &c.

7

TO JESUS' HEART, ALL BURNING.

1. To Jesus' Heart, all burning,
With fervent love for men,
My heart with fondest yearning
Shall raise the joyful strain.

CHORUS.

While ages course along,
Blest be with loudest song
The Sacred Heart of Jesus,
By every heart and tongue,
The Sacred Heart of Jesus,
By every heart and tongue,

2. O Heart for me on fire,
With love no man can speak,
My yet untold desire
God gives me for Thy sake.—*Chor.*
3. Too true, I have forsaken
Thy flock by wilful sin,
Yet now let me be taken
Back to Thy fold again.—*Chor.*

HAIL, HEAVENLY QUEEN!

1. Hail, heavenly Queen! Hail foamy ocean star!
O be our guide, diffuse thy beams afar;
Hail, Mother of God! above all virgins blest,
Hail, happy gate of heav'n's eternal rest.

CHO.—Hail, foamy ocean star! Hail heav'nly Queen!
||: O be our guide to endless joys unseen.:||

Repeat.

2. "Hail, full of grace," with Gabriel we repeat;
Thee, Queen of heav'n from him we learn to greet;
Then give us peace which heav'n alone can give.
And dead thro' Eve, thro' Mary let us live.
Hail, foamy, &c.

3. Our lives unstain'd, in purity preserve;
Nor e'er permit our ways from truth to swerve,
That when our time has rolled its rapid round,
We may, with Christ, in heav'nly bliss be crown'd.
Hail, foamy, &c.

THE PATRONAGE OF ST. JOSEPH.

1. Dear Guardian of Mary! Dear nurse of her child!
Life's ways are full weary, the desert is wild;
Bleak sands are all round us, no home can we see;
Sweet Spouse of our Lady! we lean upon thee.
2. For thou to the pilgrim art father and guide,
And Jesus and Mary felt safe at thy side;
Ah! blessed Saint Joseph, how safe should I be,
Sweet Spouse of our Lady! if thou wert with me.

3. O blessed Saint Joseph! how great was thy worth;
The one chosen shadow of God upon earth;
The father of Jesus—ah! then wilt thou be
Sweet Spouse of our Lady! a father to me.

10

HOLY GOD, WE PRAISE THY NAME.

1. Holy God, we praise Thy name!
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in heav'n above adore Thee.
||: Infinite Thy vast domain,
Everlasting is Thy name.:|| *Repeat.*

2. Hark! the loud celestial hymn,
Angels choirs above are singing,
Cherubim and Seraphim,
In unceasing chorus praising,
||: Fill the heavens with sweet accord,
Holy! Holy! Holy Lord!:|| *Repeat.*

3. Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God we claim Thee;
||: And adoring, bend the knee,
While we own the mystery.:|| *Repeat.*

11

COME, HOLY GHOST, CREATOR BLEST.

1. Come, Holy Ghost, Creator blest,
And in our hearts take up Thy rest,
Come with Thy grace and heavenly aid,
||: To fill the hearts which Thou hast made.:||
Repeat.

2. O Comforter, to Thee we cry;
Thou heavenly Gift of God Most High:
Thou Fount of life and Fire of love,
||: And sweet anointing from above.:||

Repeat.

3. Praise the Father and the Son,
And Holy Spirit with them One;
And may the Son on us bestow,
||: The gifts that from the Spirit flow.:||

Repeat.

12

ADESTE FIDELES.

1. Adeste fideles,
Laeti triumphantes,
Venite, venite in Bethlehem.
Natum videte, Regem angelorum.
CHO.—Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.
2. Deum de Deo,
Lumen de lumine,
Gestant puellae viscera.
Deum verum genitum, non factum,
Venite adoremus, &c.
3. Cantet nunc Io
Chorus angelorum,
Cantet nunc aula coelestium.
Gloria, gloria in excelsis Deo.
Venite adoremus, &c.

HYMNS.

13

TANTUM ERGO.

1. TANTUM ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

2. Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio,
Procedenti ab utroque
Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis.

S. Omne delectamentum in se habentem.

14

O SALUTARIS.

1. O SALUTARIS Hostia!
Quæ cœli pandis ostium;
Bella premunt hostilia,
Da robur fer auxilium.

2. Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

15

MATER ADMIRABILIS.

CHO.—O MATER Admirabilis
List to our fervent prayer,
Oh! let thy loving children
Thy sweet protection share.

HYMNS.

1. O Mater Admirabilis,
Our youthful hearts we raise
In soft soul-breathing melody,
To sing thy wondrous praise.
2. Let angels swell the chorus—
Let heaven and earth proclaim,
O Mater Admirabilis,
The sweetness of thy name.
3. Before thy loving image,
'Tis truest joy to kneel,
And gaze upon the beauties
That faith and love reveal.
4. O Mater Admirabilis,
'Tis more than rapturous glow
That cheers our lone and darksome way
On this sad earth below.

16

JESUS, SAVIOUR OF MY SOUL.

1. Jesus, Saviour of my soul,
Let me to Thy refuge fly,
While the nearer waters roll,
While the tempest still is nigh;
Hide me, O my Saviour, hide,
Till the storm of life is past:
Safe into Thy haven guide,
O receive my soul at last.
2. Other refuge have I none;
Hangs my helpless soul on Thee,
Leave, ah, leave me not alone,
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

THE LOVE OF JESUS.

1. O the priceless love of Jesus:
O the strength of grace divine;
All His gifts are showered upon me,
All His blessings may be mine.
He is throned in Heavenly glory
Where no sin nor death can be;
Yet He loves me in this darkness,
Yet He does not turn from me.
2. I am blind, and poor, and wretched,
By temptations sorely tried;
Yet His watchful care abounding
Keeps me ever at His side.
He is God and King Eternal,
Higher than all height can be;
Yet His Heart is with me always,
Yet He stoopeth down to me.
3. Storms of sorrow roll around me
Darkling clouds above me meek
But I hasten to my refuge
At my Saviour's wounded feet.
O how lovingly, my Jesus,
Thou dost with me ever bear;
I can never, never, Thank Thee
For Thy goodness and Thy care.
4. When the brooding darkness hides me
Bitter tears of pain I weep;
But, Thou loving One, Thou healest
All my sorrow dark and deep.
O Thy priceless love, my Jesus:
Human love and love divine;
Thou art gentle, Thou art mighty;
All Thy Sacred Heart is mine.

MAGNIFICAT.

- 1 Mag-ni-fi-cat anima *me-a Dó-mi-num.*
- 2 Et exultavit spiritus *meus*; in Deo salu-*tari meo.*
- 3 Quia respexit humilitatem ancillæ *suæ*; ecce enim ex
hoc beatam me dicent omnes gene-*rationes.*
- 4 Quia fecit mihi magna quio po-*tens ets*; et sanctum
nomen ejus.
- 5 Et misericordia ejus a progenie in pro-*genies*; timen-
tibus eum.
- 6 Fecit potentiam in brachio *suo*; dispersit superbos
mente cordis sui.
- 7 Deposuit potentes de *sede*; et exal-*tavit humiles.*
- 8 Esurientes implevit *bonis*; et divites dimi-*sit inanes.*
- 9 Suscepit Israël puerum *suum*; recordatus miseri-*cordiæ*
suæ.
- 10 Sicut locutus est ad patres *nostros*; Abraham et semini
ejus in sæcula.
- 11 Gloria Patri et *Filio*; et Spiri-*tui Sancto.*
- 12 Sicut erat in principio et nunc et *Semper*; et in sæcula
sæcu-lorum. Amen.

HYMNS.

19

ORA PRO ME.

1. Ave Maria! bright and pure,
Hear, O hear me when I pray,
Pains and pleasures try the pilgrim
On his long and dreary way.
Fears and perils are around me,
Ave Maria! bright and pure,
Ora pro me, ora pro me.
2. Ave Maria! Queen of Heaven,
Teach, O teach me to obey,
Lead me on, tho' fierce temptations
Stand and meet me in the way.
When I fail and faint, my Mother,
Ave Maria! bright and pure,
Ora pro me, ora pro me.
3. Then shall I, if thou, O Mary,
Art my strong support and stay,
Fear nor feel the three-fold danger,
Standing forth in dread array.
Now and ever shield and guard me,
Ave Maria! bright and pure,
Ora pro me, ora pro me.
4. When my eyes are slowly closing,
And I fade from earth away,
And when death, the stern destroyer,
Claims my body as his prey,
Claim my soul, and then, sweet Mary,
Ave Maria! bright and pure,
Ora pro me, ora pro me.



Prayer to Jesus Crucified.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced my hands and my feet, they numbered all my bones." (*Ps. xxi., 17, 18*).

Say five *Our Fathers*, *Hail Marys* and *Glory be to the Father*, etc., for the intention of the Church.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, July 31, 1858, following the decrees already issued by his predecessors, confirmed anew the **PLENARY INDULGENCE** granted by Clement VIII. and Benedict XIV., and confirmed by Pius VII. and Leo XII., to those who shall say this prayer. He declared, moreover, that those who wish to gain this plenary indulgence, must say this prayer with devotion before an image or picture of our crucified Redeemer; and, being truly penitent, after confession and communion, spend some time in prayer for the intention of his Holiness.

THE WAY OF THE CROSS

THE Way of the Cross is a devotion to the Sacred Passion, in which we accompany, in spirit, our Blessed Lord in His sorrowful journey from the house of Pilate to Calvary, and recall to mind, with sorrow and love, all that took place from the time when He was condemned to death to His being laid in the Tomb. There are fourteen *Stations*, or spots, in this Way of the Cross at which something took place which it is well for us to call to mind, and to think over. At each of them we should say the Our Father and Hail Mary, and think, with love and sorrow for our sins, on the suffering of our Lord represented to us at the station. Many Indulgences are attached to this devotion; to gain them we must be in a state of grace, must visit each station in order, thinking over what is represented, and must pray for the intentions of the Holy Father.

- I.—Jesus is condemned to death.
- II.—Jesus receives the Cross.
- III.—Jesus falls the first time under the Cross.
- IV.—Jesus is met by His Blessed Mother.
- V.—The Cross is laid upon Simon of Cyrene.
- VI.—Veronica wipes the face of Jesus.
- VII.—Jesus falls the second time.
- VIII.—Jesus speaks to the women of Jerusalem.
- IX.—Jesus falls the third time.
- X.—Jesus is stripped of His garments.
- XI.—Jesus is nailed to the Cross.
- XII.—Jesus dies on the Cross.
- XIII.—Jesus is taken down from the Cross.
- XIV.—Jesus is laid in the sepulchre.